



The Temple Artisan

April-May, 1948

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS, these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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(The Society of The Temple of the People is not responsible for any statement in this Magazine, unless made officially.)

The Temple Artisan

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BEHOLD, I GIVE

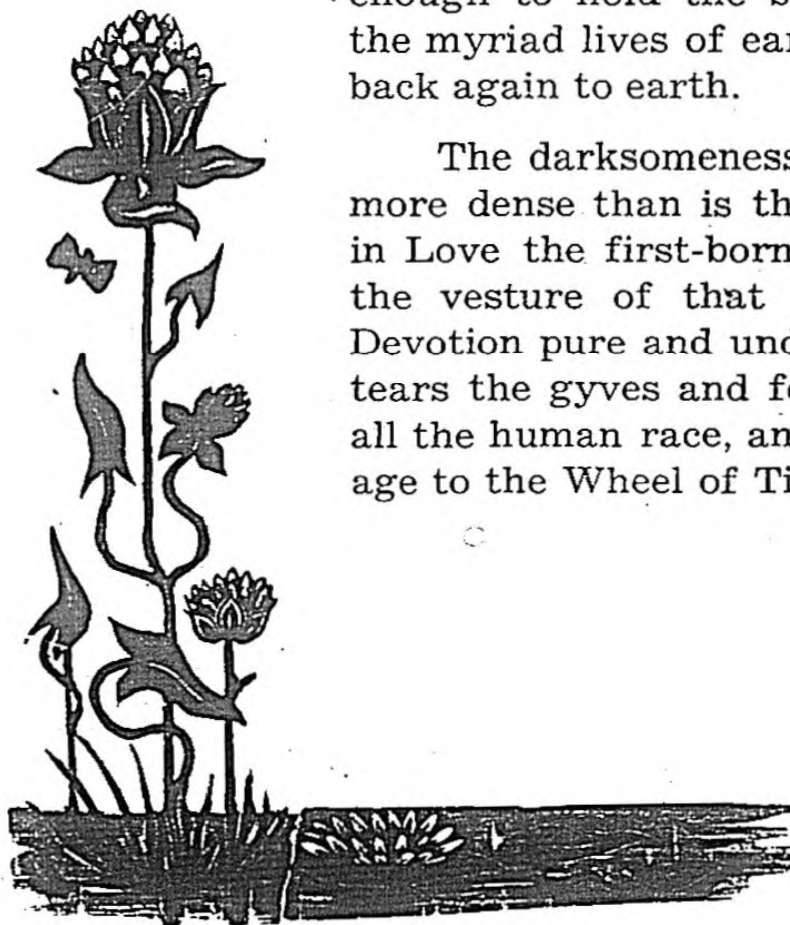


UNTO THEE A KEY

THE HOLY ANGEL LOVE

To disguise the miry sloughs of human passion, hatred, murder, treachery and deceit, man hath used the most sacred of all sacred words—Love; knowing naught of the Holy Angel which it designates; ignorantly fearing not its misused power, which yet is great enough to hold the stars in place and guide the myriad lives of earth to heavenly bliss and back again to earth.

The darkness of blackest night is no more dense than is the mind that fails to see in Love the first-born Son of God; clothed in the vesture of that power which manifests Devotion pure and undefiled; the power which tears the gyves and fetters from the limbs of all the human race, and sets it free from bondage to the Wheel of Time.



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EDITORIAL MIRROR

One of the greatest ideals to attain to on this planet is the practical application of the principles of Brotherhood—Brotherhood, the harmonious interaction between God and Man and man and man.

The Great White Lodge, the higher aspect of Brotherhood, has endeavored throughout the ages to establish a Universal Brotherhood of all the races and peoples of the earth, so that men could work together in spiritual bonds of harmony and love, thus fulfilling the Law.

But Man stepped aside from this inherent birthright and became unbrotherly, and so violated the sacred laws of Brotherhood. Man en masse deviated from his sacred obligations to his brother through selfishness and greed, and, as a result, brought on all the woes, sorrows and suffering in the world, yesterday as well as today; and in this all have a part in some way.

The forces of separateness have separated Man from his higher ideals and from the channel through which the higher forces function, and for a time the vision is lost.

In reality all Life is One. All Life comes from the Divine Father and returns when one's evolutionary cycle of experience is completed. The Divine Monad emanating from the Godhead comes into manifestation to fulfill its evolutionary destiny, and then returns to its source, spiritually illuminated and consciously at One with the Divine Father.

The evolutionary process is long, and often retarded by Man's own disobedience to the higher laws, and this delays the natural process of constructive growth which affects the transgressor and the transgressed. Out of this selfishness and unbrotherliness must come karmic retribution, and through the process of suffering in the fires of purification there will emerge a real desire to help one's fellowmen and to be a part of that Great Fraternity of Universal Brotherhood. Then will the way open for a deeper realization of an active participation in its great function. Each and all are part of the world center and its central nucleus.

The Temple and all past Lodge movements have pleaded with man to choose the way of Light; to heed the Christ's Message of Unity, Love and Brotherhood and its advent, to bring about a Brotherhood of all peoples and races. Brotherhood is a sacred function and privilege to work with one's other

selves in the Cause of raising the pulse of the human race,—not a day, a week, a year, but forever.

However weary one grows of man's inhumanity to man and of the failure of the majority to apply the laws of Brotherhood towards their fellowmen, each and everyone is a part of the pilgrimage climbing the pathway of life, and all constructive efforts help to lighten the way for others, as no effort for good is lost.

True Brotherhood in operation is the application of the Golden Rule, the indelible motto written in the hearts of men, untarnished by the greed and selfishness which man has brought on his other selves by disobeying that Sacred Law and its functions, "Do unto others as you would that they should do unto you."

P. F. D.

HUMANITY

As shine the stars set in my kingly crown, the crown which my desire hath welded of my conquest of the Dragon of Illusion, and studded with the jewels of thy sacrifice, so shalt thou, the prince, the heir to all my universe of riches, shine in that great day when all mine own shall come to me to feast with me on viands all the ages gone have grown from seed sown in my body and watered by my deep compassion.

As vast as is my kingdom, even so vast is the love which sheltered and protected, conceived and bore thee, son of mine,—the fiery essence of that love which clothes thee, as thou art clothed, with woven garment clinging close about thy form,—the love that all the waters of the misty deeps can never quench; the love which grows like to the tree of life whose topmost branches touch the skies, with every day of every age that thou hast passed in battle with the powers of Hell.

Then canst thou doubt my purpose, scorn my messenger when every tree and flower and living thing points all unerringly to thought for thee, or strive to find some other way to reach the rest and bliss thy soul desires?

The poignant grief, the agony of spirit rising like the ocean's waves within thy heart, drawing from thy tensioned lips the cry "My Father," paves the way and floods the milestones with a light supernal, that thou shalt not be hindered when thy face is turned towards me, thy back upon the fleshly things that strew thy way and stay thy feet.

Yea, even more, for thou shalt BE MY CROWN, MY KINGDOM and MY ALL. Lo; I shall live in thee, as thou in me, when dawns that other day.



SYMPOSIUM ON BROTHERHOOD

The last week in February was set aside as Brotherhood week in the United States and was observed throughout the country.

On February 29 the Temple members held a symposium on Brotherhood at the Sunday afternoon service. The following papers were read at that meeting; the talk of the Guardian-in-Chief appears under the Editorial Mirror.

BROTHERHOOD—THE LAW OF LIFE

In all great movements launched for the good of humanity there is at least one force and goal to be recognised, put into form and practiced. With the coming in of Theosophy came the advancement of that basic principle, the Brotherhood of Man, adopted as absolutely essential to the support and growth of the superstructure of the Lodge. This Brotherhood is indigenous to the life of the planet and all its peoples and is sustained by bonds of Divine Love, loyalty, devotion, sacrifice, service and equal-mindedness. Together as brothers we stand, divided we fall.

Many efforts have been made by the Lodge at various times to establish and develop this principle in a nucleus group of disciples and then universally between man and man. And H. P. B. speaks of this in the following passage: "We are not working merely that people may call themselves Theosophists but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small, earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial times. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

Thus said H. P. B., and when the Temple line of the Lodge came into outward action this principle was revitalised and carried forward with renewed power and purpose. In his last communication to a Temple convention Dr. Dower, then Guardian in Chief of The Temple, said: "With One Heart, many hands and feet, we go forth to battle with the powers of darkness whose one and only mission is to attempt to disintegrate the work of the White Lodge whose great mission is to bring all true disciples back to their spiritual source in the heart of God through the formation of a true Brotherhood of Souls on Earth."

F. W.

The word "Brotherhood" has a holy ring to it, and has the same meaning to Gods and men and all evolving life, and that meaning is Love. Here in The Temple we have been more instructed on that one subject than on any other, because that is what The Temple is about, and without this Great Principle of Love and Brotherhood it would have no meaning.

It is because of the violation of the Principle of Brotherhood that the world is divided against itself, and this is the fundamental cause of its misery and humiliation. How much greater is our responsibility here in keeping alive and vital that spark of love and brotherhood in our hearts and lives, that it can be drawn upon and used at the time when every effort for Peace counts as never before.

We have been told, "Guard the Principle of Brotherhood as you would your lives," and no meaning could be plainer. Countless other admonitions and injunctions have been given by the Master, that we keep before us eternally that Great Ideal. How often do we hear within our Souls Go to thy brother in peace, that he and thou may be reconciled? Frequent spiritual cleansings are all important things to remember, and another way of saying it is "Come let us reason together."

We need to remember as never before to "Guard the Principle of Brotherhood as you would your lives."

E. W.

Brotherhood is based on the fundamental truth of life, that from the inner, higher standpoint we all are one, all children of the one spiritual Father and therefore all brothers, and should treat each other as though we were of blood kin.

Brotherhood means helpfulness to and for all, without thought of reward.

However, the Law is such that you cannot help another without helping yourself through it.

Nature takes advantage of that law in all realms of being, in many ways. A great many plants depend on insects carrying the pollen from plant to plant as they stop to gather nectar from the flowers. Cows are often seen washing with their tongues each other's ears. The great planets of solar systems are held in place by one another: the magnetic pull of one balancing the magnetic pull of another. Squirrels gather nuts and bury them, one nut in a hole, in a 75 or 100 foot circle around the nut tree. If the squirrels forget to dig up the nuts for eating, new trees will sprout and grow from them. And so, as insects, birds, and animals help nature, they help themselves.

Likewise with us human beings. Helpfulness to and for all is what Brotherhood is, and through it alone can man truly advance himself. The Christ returns to earth periodically to help humanity through spiritual guidance; it is a part of His work under the Law of Primogeniture, the Law of Brotherhood, that

unites the whole human family. And thus He is with us again as the Avatar, to unite the races of the earth in bonds of Brotherhood. When He—as Jesus of Nazareth—left us in his last incarnation, He stated: “This is my commandment, that ye love one another, as I have loved you.”

President Roosevelt caught the spirit of Brotherhood in putting it forth for the nations when he established the Good Neighbor Policy, as Prime Minister McKenzie King and others also practiced it for international purposes.

Applying the spirit of helpfulness—Brotherhood—to and for all; and all the nations doing the same; sharing each other's world problems; aiding destitute nations where there are crop failures, earthquakes and disasters—thus practicing international Brotherhood, leads to the beautiful heavenly spirit of the Great White Lodge of Brotherhood, in which complete Oneness and Unity in all things reign supremely.

The plan for this dark star—our earth—is to unite the whole into one great international Brotherhood, as Master Morya stated in His message to The Temple given in 1915, under the title Many in One:

“To you, sworn neophytes of the Sons of Wisdom, to you, I, Morya speak.

“Once CHILDREN of many races, now MEN of One race—the race of Universal Brotherhood; once subjects of MANY kings, citizens of MANY countries, now subjects of ONE King, citizens of ONE country—the Kingly Hierophant and the country of the Great White Lodge.

“Shall ye abjure that race, that king, that country and sink into the state of raceless, countryless wanderers of past ages at the behest of the demons of Pride, Passion and Avarice,—or shall ye raise high the banner of your Brotherhood and turn your faces toward the only foes who have power to rob you of your birthright?

“You stand at the parting of two ways. Is it to be the right hand path of TOLERANCE, SYMPATHY and UNDERSTANDING,—or the left hand path of HATE, CONTENTION and VIOLENCE?

“Choose ye must.”

H. V.

The Law of Brotherhood can be summed up in one phrase from the Bible: “If ye love not your brother whom ye have seen, how can you love God whom ye have not seen?”

Brotherhood—Love—Unity, are practically synonymous as qualities and attributes, without which there can be neither manifestation nor perfection of life.

Such phrases as “Man does not live to himself alone,” “I am my brother's keeper,” “Where is Abel, thy brother?” and similar expressions represent the unity of all life as conveyed through teachings and forces imparted by the Elder Brothers of

the Human Race through countless races and ages. Such forces and teachings come from higher planes where unity and harmony are the keynote, to strike which it is necessary in order to raise up, i. e., redeem, the outer physical, lower astral, and mental-intellectual planes.

Brotherhood is a force, a quality, a law, an entity: one might say it is the Christos in operation.

The Temple was founded, not as a Brotherhood, but as a nucleus for one. There is a big difference. On the outer planes a brotherhood has to be built up by continued persistent sacrifice through many ages. As such The Temple is an important and integral section of the Great White Brotherhood in its work of lifting humanity to higher and higher levels of unified consciousness.

In these times of conflicting ideologies and consequent cross currents it behooves all disciples to carry high the banner of Brotherhood and to refuse to be swayed either toward the right or toward the left, no matter how much either side may prate of brotherhood. Real brotherhood is of the heart and not of the head, i. e., creeds, whether political or religious, and back of real brotherhood is the Christos himself—the coming Avatar—the Architect of the New Race and Age, around whom all the races and nations of the earth will finally cluster.

B. L.

This week has been set aside in the United States in commemoration of Brotherhood. Special emphasis is being placed throughout our land on what to us here in Halcyon is a very familiar term. We use the expression "Brotherhood" constantly in our teachings and everyday living, not as something set apart, but as something for us to be aware of constantly and to incorporate into all our dealings with others.

The primary reason our movement was brought into being was to build up a nucleus of the Brotherhood of Man.

What do we mean by Brotherhood?, one may ask. The true meaning is, that we are to be closely united—to be as blood kin; "to love one another" as Jesus commanded us. He also said, "He who hateth or defendeth not his brother whom he hath seen, how can he love and suffer God whom he hath not seen?"

Much of what happens between us and our "brother" in our everyday living depends on our true motives. Master Hilarion has cautioned us to be careful of our motives: "Be careful of your dealings with others, for what you do to others that you surely will receive for yourselves in return. Your 'brethren' are a part of your own vital essence, and the degradation of any one of them means a much longer wait for them—and for you. So watch ever within and without yourselves. Watch your daily conduct, your voice, your tone of living toward one another. It may seem overemphasized to you, you may think your acts and words should be understood by one another after long years of comradeship together, and you permit certain gruffness,

familiarity and crudity—it should not be so. If you cannot apply the spiritual qualities, if you cannot give the loving voice, the understanding helpfulness to one another with whom you have worked and associated in season and out, under fire and torment as well as in hours of gladness and ecstasy, how can you expect to feel the soothing Hand of the Christ upon your own brows or hear the joyous voice of spiritual happiness within your hearts and souls. We administer justice, the seed of which must be planted in your own breasts and lives. Within your hearts lies fundamentally the earnest desire to mount the throne of Life, by love, simplicity, and purity of living.”

Brotherhood is a very definite pattern for our daily living. We cannot presume to dictate the role someone else has to play in his life cycle, for how do we know what his karma is? But we can each of us try to follow the Golden Rule in our lives and thus bring Brotherhood in direct focus in our own lives.

To quote from the Service of the Order of the Thirty Six: “If thy brother hath offended go to him in peace, that both he and thou may be reconciled.” If we adhered to this advice any friction between us and our Temple Brother could be dissipated immediately.

If the representatives of the Nations of the World could truthfully talk about their problems together and discuss the differences which arise in open forum without malice toward one another, as is laid down in the rules of the United Nations, wars would disappear from the face of the earth; and if this were followed by the people of the earth, the “Golden Age” which we are looking forward to could be right around the corner.

The Master has said many times that the world looks to us here at our Center in Halcyon more than any of us can realize. Knowing this to be true, and knowing that the vibrations set up in our Center radiate out into the world, let us endeavor to help humanity by putting our unified forces constructively together in Brotherhood, for Brotherhood.

P. M.

In the chemist's crucible solids are broken down by heat and pressure and solutions of various sorts. Under controlled conditions is each of the components of the solid identified and extracted from the mass—each of the many components attracted to its like is being freed from the barriers of other materials.

Now, more than ever before, does America represent a melting pot of opportunity to the world. Its untold natural resources and its untold human resources have lightened the lives of men as with a dream realized. H. P. B. tells us that the name, America, comes not from Americus Vespucius—“His name was Albericus, a trifling difference not deemed worth mentioning till very lately by exact history”—but may one day be found

more closely related to Meru, the sacred mount in the center of seven continents. The derivation A Meru, from the sacred mountain, carries to the world a prophecy unalterable in its divinity.

The world today is torn, seething, despairing, aspiring, destroying, daring to build, starving, wasting, laughing and crying while the polarities of all nature freeze, burn and flood man and his world. For this unprecedented turmoil of man America is the alchemist's crucible, dedicated even by these lines on the pedestal of the Statue of Liberty:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore;
Send these, the homeless, the tempest tossed to me:
I lift the lamp beside the golden door."

Greater and greater grows the pressure, the heat, the extremes of subjected conditions, the refinement of power in this crucible for the extracting of brotherhood. The well recognized power of the atom has demonstrated its effect on man's mind and man's body. The occultist knows this atomic power is from the plane of spirit used for good or evil. The awesomeness of the atomic bomb, however, is dwarfed by another spiritual plane power. Pronounced every two thousand years and repeated in lesser cycles is the Law of the Christos so that every man on the face of this earth knows, whether he heeds or not, the inviolability of the Golden Rule,—“As ye would that others do unto you, do ye even so unto them.” This is the power of attraction which seeks out of the seething mass of human affairs within our shores and those of every country the gold of a man's heart placed in a state of flux by opportunity, motion, change, suffering and contentment. The opportunities to serve as a brother, the opportunity of one man to serve another, of one craft to serve another, one profession to advance the whole with its specialized skill, and more and more of one nation to serve another. Preeminently in this is America a land of opportunity, and preeminently in the affairs of man is brotherhood the charge of all Templars. The mass moves by its components, a nation by its people.

Nature needs both hard and soft wood, hard metals and malleable ones, light earths, heavy earths, high and low temperatures, nor does one division of nature destroy another because it serves a different purpose. Each supplements the other in serving the whole. It is not different with man. Love of fellow man is based on love of God.

In the crucible of man's activities, differences of ability and temperament, where law and principle govern all, there is no room for condemnation of mistake, no room for personal opinion, a reserved sort of vengeance. In the glaring light of all imperfections there is no justification of comparative faults.

Rather, out of these very imperfections, comes the chance to grow and correct them, to feel the hand of Christ on the affliction; and to the occultist, whether he be tyro or Adept, comes the exalted privilege of recognizing and knowing his fellow on the path as brother. It is the gift of God and love which makes it his good karma in this life to address by aspiration those Great Souls who literally control all manifestation. Also is it given to him in this life to feel the warmth of the handshake of the brother who is right now and immediately by his side in Temple work, to exchange cheer and sympathy with him as each helps the other in the most important and centrally directed work in the world. Also is it given to him to become a channel for the reality of fellow love, to flow out to those in the world who have not yet been as privileged as he is to realize their inestimable birthright, that he may endow with true vital force his daily life as every man sings the closing words of America the Beautiful:

"And crown thy good with brotherhood
From sea to shining sea."

H. F.

This past week the entire nation has been observing Brotherhood Week. It is a conscious reaching out of humanity to hold together in these times of strife and uncertainty; a desire to stave off the separateness of unbrotherliness and selfishness. It is a small beginning, just one week out of the year that mankind pauses to think about Brotherhood, but it is a step forward, and all that is needed is that one small beginning.

As one part of the human body is dependent upon all other parts, so does this interdependency go on in human conditions, revealing to us the Unity of all life. As each drop of water unites to make the mighty ocean, so each individual being unites in one great Brotherhood, and the rise or fall of one Soul will advance or retard the whole.

When humanity recognizes the fact that Brotherhood is the basic law of life and acts accordingly, then only can we begin to see the possibilities before us of a true and perfect civilization.

L. L.

In our teachings we read, "Brotherhood has become a term of reproach to some—a byword bandied about from lip to lip with a careless jest, by others, through man's inability to discern the fundamental truth expressed by the word in all its purity and holiness."

The reason for this inability lies in the fact that man tries to pull down this cosmical idea, Brotherhood, into the limited confines of his experience and understanding. These, for most human beings, pertain to the very personal relationships of the family. True Brotherhood from a spiritual standpoint is a very different thing and cannot exist on the personal plane.

It can only be realized and functioned after great suffering and transmutation have taken place. Brotherhood exists in cosmos as a fundamental truth. One must grow into the understanding of that truth instead of vainly trying to squeeze it down into his sentimental concept of how he would like it to be. Brotherhood as a universal principle is as far removed from the relationship of most human brothers as the Fatherhood of God is removed from most men's concept of and relationship to their human fathers, admirable as these may be in their time and place.

Since Brotherhood is a fundamental truth, it is applicable anywhere, under any conceivable set of circumstances. Providing one's consciousness were high enough, he could apply the law of Brotherhood even if he were alone in the Sahara Desert. By identifying himself with his Heavenly Father he would thus automatically become one with the Son inherent in every man. He would have full realization that the "I" at the core of each human being is the same "I"—the same Christ potential—that shines within his own heart. The rate of vibration induced by such realization would extend throughout the entire universe, "raising the pulse of the Cosmic Heart" and evoking response in all awakened souls.

One who had reached such a state of consciousness could never think in terms of "me and mine" again. It would always have to be "we and ours." Such a one could never bolster up his ego at the expense of others, could never disparage others by even slight inuendo, could view a brother's stumble or fall only with deep heart sadness, knowing that brother's fall to be his own.

Truly, I am my brother's keeper, and I and the Father are one.
J. V. H.

IN HIS PRESENCE

"I will endeavor to realize the Presence of the Avatar
as a living Power in my life."

Let all who feel and believe the truth of the advent of a Redeeming Cosmic Force repeat the above daily, constantly, to help build a matrix—heart center—through which the Christ Force will externalize in qualities of living power for the good of all humanity.

The Holy Presence is ever waiting to manifest in and through all who are prepared—in whom selfishness is being transmuted to self-less-ness and in whom the closed bud of a personal idea is unfolding to the blossom of the One Eternal Universal Self.

Keep clean your heart and mind, and the earnest endeavor to realize His Presence daily will assuredly help in the recognition of the Christ glimpsed in the bloom of a flower, the soft glow of the stars, the shine of kindly acts in daily life, or the

spirit of Love impelling all humanity to ideals of truest Brotherhood.

THE CAUSE OF FAILURE ,

Temple Teachings, Open Series, Lesson No. 244

How many of your number have ever fathomed the underlying cause of some individual, family, or national effort to thwart the execution of any commonly accepted social or religious custom or law?

How many realize the futility of pitting your individual, feeble will and desire against cosmic or national Will and Desire?

You may be able to convince yourself that you are entirely in the right, and that the great majority are in the wrong, if so be you are involved in a controversy where such a question is called up; but you know you are merely trying to deceive yourself and others if you attempt to justify some personal, social or religious offense, by loudly claiming the right of the individual soul to "lead its own life in its own way," regardless of the effects of its actions upon others.

You know that the soul impulse of the great majority—that interior force sometimes designated "the public conscience"—working for the greatest good of the human race, has been evolved by means of the blood and the sweat of uncounted millions of human beings—your own forebears—men and women who have gone down into the depths of hell, and who finally crawled out of those depths, shorn of everything that had formerly been held precious in their sight, and who, because of what they had suffered, had been made ready to stand at the foot of the cross of sacrifice, with arms extended in pleading to their descendants—to you and to me—that we spare ourselves and those that will follow us the needless strain, the perfectly avoidable agony, that surely results from contemned and broken law.

When one realizes that he must pass in review before all these "souls crucified," as a rebel against established law and order, on his way to the commission of some act, which if indulged could only momentarily satisfy the changeable part of his lower nature—some impulsive act induced by the opinion he is holding at the moment—it is evident the underlying cause for the commission of that act is something deeper than the revolt against seeming injustice and wrong; and that cause lies at the base of his human nature.

There is much said in these days regarding "the rights of man," and the "Free Soul." My children, there is no such thing or creature in the Universe as a free soul, and there never has been, or ever will be such a soul. Back of all desire or demand for freedom, in the case of every normal human being, there is a still deeper desire, or more correctly speaking, a deeper aspira-

tion—a louder cry for a personal recognition of and a closer unity with God—the Over Soul; a desire to combine individual strength with the energy generated by others, for a definite purpose, and we never can reach such unity as we desire while we willingly tread under foot the rights of the companion souls who are struggling along the path, it may be with us, crying to us to sustain them in their hour of peril.

We never can reach conscious unity with all souls until our feet are firmly fixed on the sacrificial stone at the foot of the Altar of Crucifixion; and I say emphatically, from the depths of whatever knowledge and experience I have gained with the human race, that not a single well developed, mature soul can truthfully deny its knowledge of its responsibility for others, when it bravely faces itself in the silence of its own divinity, however much it may desire to do so.

It knows that as long as another fragment of itself is liable to be worsted in the great fight, by anything it individually has done or left undone, or may do, that sacrificial stone will stand silently pleading for a victim, and until that victim, itself, is ready, its way to the throne of power is blocked.

Understand me, I speak not of such instances as those which occur when awakened conscience arouses the desire of a nation or a body of people for justice, and, from the demand wrought out from a divine impulse, there arises an overwhelming determination to right a national or social wrong, to free a slave, to overcome the soul-killing, life-sapping lethargy, which sometimes seizes upon a whole people.

I speak of the selfish or corrupting desire of one or more people to overrule some long established, wise, beneficent purpose or law of a nation or race, and when unlicensed, unlimited freedom for one means abject slavery or unnecessary woe for others, who are to come after them.

If you will seek out the basic reality, the fundamental law, upon which even the most corrupt nation or race was founded, you would find that law true to nature, and to nature's God.

Had it not been so, the nation or race could not have existed for a single century; and only in accordance with a certain measure of obedience to that law, even though such obedience were rendered by a limited number, could that nation or race have any true and normal sustained growth. You find this exemplified in the legend of the destruction of Gomorrah. Could even one righteous man have been found in the city it might have been saved from destruction.

When the demand for such a one comes from God, think well, if you are tempted to teach that any man has the right to overrule the laws and customs of his people for his self-interest, lest you urge on a day in which there could not be a single righteous, law-abiding man left in any body of which you are a part, and that body be doomed thereby.

True it is, that "in freedom lies thy strength," but that freedom is the release of the soul from the ancient bondage of the lower self.

Having paid the price demanded by the Higher Self, by perfect obedience to the law it has previously broken, the soul is free indeed, free of all things save the Law; and having become one with the Law, through that perfect obedience, it is its own lawmaker thereafter.

Given December, 1909.

H—

Blavatsky Department

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject. Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

From "THE OCEAN OF THEOSOPHY"

by W. Q. Judge

(Continued)

But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today. The older mysteries continually refer to them. Ancient Egypt had them in her great king-Initiates, sons of the sun and friends of great gods. There is a habit of belittling the ideas of the ancients which is in itself belittling to the people of today. Even the Christian who reverently speaks of Abraham as "the friend of God," will scornfully laugh at the idea of the claims of Egyptian rulers to the same friendship being other than childish assumption of dignity and title. But the truth is, these great Egyptians were Initiates, members of the one great lodge which includes all others of whatever degree or operation. The later and declining Egyptians, of course, must have imitated their predecessors, but that was when the true doctrine was beginning once more to be obscured upon the rise of dogma and priesthood.

The story of Apollonius of Tyana is about a member of one of the same ancient orders appearing among men at a descending cycle, and only for the purpose of keeping a witness upon the scene for future generations.

Abraham and Moses of the Jews are two other Initiates, Adepts who had their work to do with a certain people; and in the history of Abraham we meet with Melchizedek, who was so much beyond Abraham that he had the right to confer upon the latter a dignity, a privilege, or a blessing. The same chapter of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon. And thus

these three make a great Triad of Adepts, the record of whose deeds can not be brushed aside as folly and devoid of basis.

Moses was educated by the Egyptians and in Midian; from both he gained much occult knowledge, and any clear-seeing student of the great Universal Masonry can perceive all through his books the hand, the plan, and the work of a master. Abraham, again, knew all the arts and much of the power in psychical realms that were cultivated in his day, or else he could not have consorted with kings nor have been "the friend of God," and the reference to his conversations with the Almighty in respect to the destruction of cities alone shows him to have been an Adept who had long ago passed beyond the need of ceremonial or other adventitious aids. Solomon completes this triad and stands out in characters of fire. Around him is clustered such a mass of legend and story about his dealings with the elemental powers and of his magic possessions that one must condemn the whole ancient world as a collection of fools who made lies for amusement if a denial is made of his being a great character, a wonderful example of the incarnation among men of a powerful Adept. We do not have to accept the name Solomon nor the pretense that he reigned over the Jews, but we must admit the fact that somewhere in the misty time to which the Jewish records refer there lived and moved among the people of the earth one who was an Adept and given that name afterwards. Peripatetics and microscopic critics may affect to see in the prevalence of universal tradition naught but evidence of the gullibility of men and their power to imitate, but the true student of human nature and life knows that the universal tradition is true and arises from the facts in the history of man.

Turning to India, so long forgotten and ignored by the lusty and egotistical, the fighting and the trading West, we find her full of the lore relating to these wonderful men of whom Noah, Abraham, Moses, and Solomon are only examples. There the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization. If the men who wantonly burned up vast masses of historical and ethnological treasures found by the minions of the Catholic rulers of Spain, in Central and South America, could have known of and put their hands upon the books and palm-leaf records of India before the protecting shield of England was raised against them, they would have destroyed them all as they did for the Americans, and as their predecessors attempted to do for the Alexandrian library. Fortunately, events worked otherwise.

All along the stream of Indian literature we can find the names by scores of great adepts who were well known to the

people and who all taught the same story—the great epic of the human soul. Their names are unfamiliar to western ears, but the records of their thoughts, their work and powers remain. Still more, in the quiet unmoveable East there are today, by the hundred, persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers. And yet further, in that land are such a number of experts in the practical application of minor though still very astonishing power over nature and her forces; that we have an irresistible mass of human evidence to prove the proposition laid down:

(To be concluded.)

TEMPLE ACTIVITIES AND NOTICES

On March 7, the Feast of Fulfillment and Devotional Service were held. On March 14, in the Sunday service, Cethil Mallory spoke on "The Power Within Mass." March 21, a symposium in commemoration of Red Star's, Dr. William H. Dower's, birthday anniversary was given.

On Easter morning, March 28, the Temple Builders held their Easter Service in The Temple. In the afternoon service the Feast of Fulfillment, followed by the Choral Service, was celebrated. At 6 p. m. a community dinner united the group in Hiawatha Lodge.

On the first Sunday in April, again the Feast of Fulfillment was held. April 11, Herman Volz read a paper on "Divine Will". April 18, Patricia Mallory's paper was entitled, "Builders in the Cosmic Scale of Life". April 25, Harold Forgostein's, "Ever and Anon."

Correction

In the article by B. S., "The Sixth Race," printed in last Artisan on page 73, two mistakes occurred. Readers are asked to change, in line 4, paragraph 1, the word of to "or," so that it reads, "is made to the sixth root race or the sixth sub-race of the present fifth root race." In line 3, paragraph 3, it should read, "4,320,000,000 solar years."

The Forty-ninth Temple Convention at Halcyon will begin August 1, and continue through Thursday, August 5. In view of the coming 50th anniversary of the founding of The Temple—November 15, 1948—this forty-ninth Convention will be of great importance.

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